

THE American Missionary.

"TO THE POOR THE GOSPEL IS PREACHED."

DECEMBER, 1873.

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Price, 50 Cents a year, in advance.

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56 Reade Street, N. Y.

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* The Executive Committee is authorized to fill the vacancy by the appointment of a Secretary or Dist. Sec. in the place of Gen. C. H. Howard, resigned.

COMMUNICATIONS

relating to the business of the Association may be addressed to either of the Secretaries as above.

DONATIONS AND SUBSCRIPTIONS

may be sent to W. E. Whiting, 56 Reade Street, New York, or when more convenient, to either of the branch offices as indicated on the fourth page of the cover. Drafts or checks sent to Mr. Whiting should be made payable to his order as *Assistant Treasurer*.

A payment of thirty dollars at one time constitutes a Life Member.

Correspondents are specially requested to place at the head of each letter the name of their Post Office, and the County and State in which it is located.

American Missionary.

VOL. XVII.

DECEMBER, 1873.

NO. 12.

AMERICAN MISSIONARY ASSOCIATION.

F R E E D M E N.

TWENTY-SEVENTH ANNUAL MEETING.

The Twenty-seventh Annual Meeting of the American Missionary Association was held at Newark, N. J. in the First Congregational Church, commencing Wednesday, November 5th, at 3 o'clock, P. M.

The President of the Association, Rev. E. N. Kirk, D. D., of Boston, Mass. took the chair.

The Scriptures were read by Rev. Dr. Brinsmade from the 62d chap. of Isaiah. Prayer was offered by Rev. N. E. Smith, D. D.

An address by the President, Rev. Dr. Kirk, was read by Rev. C. L. Woodworth, District Secretary for New England.

Rev. M. E. Strieby, Sec. read a letter from Vice-President, Hon. Henry Wilson, regretting that his physician forbade his attendance at the meeting, and expressing his deep interest in the work of the Association.

Rev. H. M. Parsons of Boston was appointed to assist Dr. Kirk in presiding over the meetings.

The following were appointed a Committee on Nominations, viz: Rev's R. G. Hutchins, C. L. Woodworth, Allen McLean, Morton Eddy, Esq. and Gen. C. H. Howard.

The Report of the Treasurer for the fiscal year was then read by Rev. Geo. Whipple, Sec. and referred to the Committee on finance.

Rev. G. B. Boynton was appointed Scribe and Rev. C. A. Harvey Assistant Scribe.

The Report of the Executive Committee was read by Rev. M. E. Strieby, Corresponding Secretary, and was referred to the appropriate Committees.

Rev. R. G. Hutchins from Committee on Nominations reported the following :
Committee of Arrangements.—Rev's W. B. Brown, G. B. Boynton, G. B. Willcox, Geo. Brown, A. H. Bradford.

Business Committee.—Rev. Geo. E. Adams, D. D., Rev's R. B. Bull, W. E. Park, Chas. Scott and J. B. Beadle, Esq.

Committee on Finance.—James F. Claflin, Esq., Moses Pierce, Esq., Hon. W. Talcott, Sanford Snow, Esq., S. W. Luce, Esq., Dea. W. Cowles, Rev. E. M. Cravath.

Committee on Education in the South.—Rev's D. K. Bartlett, J. A. Daly, C. A. Harvey, W. J. Tucker, J. Butler.

Committee on Church Work in the South.—Rev's R. G. Hutchins, Samuel Scovill, F. Munson, M. H. Williams, Daniel Phillips.

Committee on the Indians.—Rev's S. F. Porter, M. B. Angier, Allen McLean, B. C. Hardwick, Esq., Hon. E. P. Smith.

Committee on the Chinese in America.—Rev's Washington Gladden, W. C. Pond, F. Dyer, John Kimball, Franklin Whipple, Esq.

Committee on Foreign Missions with the recommendation of Consolidation.—Rev's W. H. Ward, D. D., H. M. Parsons, Geo. F. Magoun, D. D., J. H. Lockwood, Gen. C. H. Howard.

Rev. Geo. Whipple, Corresponding Secretary, read the Report on Foreign Missions, and on the Indians, which was referred to the appropriate Committees.

EVENING SESSION.—The Association met at 7½ o'clock, P. M. After singing by the choir, Rev. D. K. Bartlett read the Scriptures from the 10th chap. of Luke and offered prayer. The hymn was then sung, "When shall the voice of singing flow joyfully along."

Rev. Dr. Taylor of the Broadway Tabernacle, New York, preached from Luke 10: 37. "Go and do thou likewise." Dr. Taylor followed his discourse by prayer. The evening service concluded by singing the hymn, "Soon may the last glad song arise."

THURSDAY MORNING.—The Association convened at 8 o'clock. A devotional meeting was held for one hour, led by Rev. G. B. Willcox.

Earnest prayers and addresses were made by Rev's G. B. Willcox, R. B. Johns, J. G. Hale, Gen. C. H. Howard, Rev's H. M. Parsons, Jas. Powell. The meeting was concluded by an address and prayer by Rev. Dr. Kirk.

At 9 o'clock the President, Rev. Dr. Kirk, took the chair supported by Rev. H. M. Parsons. Prayer was offered by Rev. S. S. Jocelyn.

On invitation, it was voted that the next Annual Meeting of the Association be held at Clinton, Iowa, on the fourth Wednesday of October, 1874.

Secretary Strieby read a letter respecting a quilt made and donated to the Association by a lady in her 84th year. Donations on the spot made the quilt worth \$40. to the Association.

Report of Committee on Nomination of Officers for the coming year, was made and adopted, and is as follows :

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Report of Committee on the Chinese in America was made by Rev. Wm. Pond of San Francisco, and after being supported by addresses from Rev. Messrs. Pond and Kimball of California, Major D. H. Whittle of Chicago, and Rev. H. M. Parsons, was adopted as follows :

Report of the Committee on Chinese Work.

Your Committee, to whom was referred so much of the Annual Report of the Executive Committee as relates to the Chinese in America, have not only reflected upon the brief paragraph thus submitted to them, but have examined the very interesting detailed report submitted to the Ex. Com. by the District Secretary who has this portion of our work under his special charge, Gen. C. H. Howard. They find that twelve teachers have been employed, seven of whom are still at work. The statistics of the attendance at these schools are not given, nor any full statement of results, but enough appears to make us count the language of the report too guarded, when, confessing the work to be small, it claims only that it be "*kept up*." We feel that it should be enlarged, should be viewed with a deeper interest, and prosecuted with increasing vigor. The souls already reached and saved are in themselves as precious as any other souls, and the number of hopeful conversions is, we suppose, as great already, in proportion to the work expended, as in any other department of our missionary work. But they must be viewed as the first fruits of harvests coming, they must be seen in the promise they give us for the future, in the possibilities which they open, in order to get at their full significance. What do they mean—what may they be made to mean—for China? What problem in the future of our own country, may they also help to solve?

In view of the great inducements to immigration which our unoccupied territory, our undeveloped resources, our large rewards of labor and our free institutions, must

present to the crowded populations of China and Japan, and in view of the steadily increasing commerce between these empires and our port of San Francisco, and the increasing facilities for immigration thus afforded, it is apparent that the movement of these peoples towards our country is one *not to be arrested*. We cannot exclude them without contradicting the vital principles of our own nation, nor without kicking at the laws of political economy and the manifest purpose of God. It cannot be denied, however, that such an inroad of heathenism involves great peril for us;—on the other hand,—as *little* can it be denied that it affords a grand opportunity to benefit them; and the true and only escape for us from the peril, is in the prompt and vigorous use of the great opportunity. It is not the first time,—it may not be the last time—that God has linked our own national safety, with our care for men oppressed, out-cast and darkened, and it is one of the best omens for us, as a people, that God is *doing* just that—setting great tasks before us, the very arduousness and burden of which may be taken as a measure of the growth and greatness He means to bestow.

The method which this Association has adopted of reaching the Chinese, is, to some extent, peculiar, and seems to us both right and wise. It provides no central mission. It organizes no distinctively Chinese church. It seeks to bring its work into the closest possible relationship to the local churches, invites and calls out their co-operation, places the schools and the Chinese gathered in them, as far as possible, under their watch and care; and thus prepares the way to leave the work in their hands as soon as it becomes clear that it *can* be, and *will* be, carried on by them with vigor and success. It is a method which combines the utmost economy with the widest efficiency,—which makes it possible to have a Chinese Mission in every place where a church can be found to foster it, or where a Christian woman can be sent to carry it on. It is a method to which God has graciously borne witness in results so large and so speedy as to rebuke by them, our unbelief. Before we called, He answered, and while we were yet speaking, He heard.

We earnestly hope that no backward step in this work will be allowed; but that, rather, it may be enlarged and intensified till it answers fully to the call of God as heard in this rush of heathen to our Christian shore. All which is respectfully submitted.

Report of the Committee on Indians was read by Rev. S. F. Porter. Addresses were made by Hon. E. P. Smith, U. S. Commissioner of Indian Affairs, and Gen. C. H. Howard; Rev. Geo. Whipple, Corresponding Secretary, exhibited some beautiful specimens of weaving by Indian women. The Report was adopted:

Report of the Committee on the Indians.

The Committee to whom was assigned the Report on the Indians find much encouragement in the interesting facts reported of their advancement in Christian culture and the arts of civilized life. These facts indicate unmistakably the duty of this Association to go forward in its labors among them. The adverse elements are many and strong; powerful barriers are thrown in the way of their redemption, by designing men. It is still a question whether the Indian tribes can be delivered from border ruffians, whiskey and violence, and brought thoroughly under the influence of Christian agents and Christian missionaries, and thus be saved from final extinction. The rich harvests gathered by Elliot, David Brainard, Count Zinzendorf and others demonstrate that the Gospel is the power of God unto salvation for the Red man, as for the rest of mankind, just so far as it can be made to reach them. The Committee feel that a great responsibility rests upon the patriotic men and Christian communities of this country at this hour with regard to the remaining aboriginal inhabitants of America.

The humane feeling of the Government and the honor of our country must be vindicated; and the power of Christ to lift up the lowest and to enlighten the darkest

must be established in the eyes of all men, by the steadfast faith and undying zeal in which this work is carried on among them.

Rev. W. B. Brown read an invitation from the Trustees of the Newark Industrial Exhibition now open in this city, which, on motion of Mr. Strieby was accepted with thanks. The audience then united in singing the third stanza of the Missionary Hymn, "Shall we whose souls are lighted?"

The Report of the Committee on Educational Work in the South was read by Rev. D. K. Bartlett of Rochester, N. Y. and was most eloquently and forcibly supported by Rev. H. W. Beecher. The Report was accepted and adopted.

The Committee to whom was referred the paper entitled a "Detailed Survey of the Field South," desire to submit the following. The numerous and varied facts presented, setting forth the contrast in the condition of the South at the time the American Missionary Association began to work, with what already has been achieved, are such as to warrant the greatest encouragement for the future. They cannot refrain from expressing the opinion that those who have blessed the American Missionary Association by their prayers, and supported it with contributions from their purses, have reason to congratulate themselves on both the devotion of spirit and breadth of grasp which have characterized those to whom has been entrusted the task of systematizing and directing the means of elevating into intelligent and Christian citizenship, the colored people of the South. We do not believe that the records of philanthropic effort will show anywhere so vast an enterprise within so brief a period, put under so efficient and economic organization. No one except such as have followed with closeness the course of the American Missionary Association can appreciate the well nigh insurmountable difficulties which had to be encountered. But thanks to the Giver of all good, who never allows an honest effort to go unrewarded, the way is now brightening, and the long desired progress and consummation are assured facts.

This seems to be specially evident in the decline of that once apparently hopeless bitterness intensified in the Southern whites by the rebellion, which seemed to threaten that though the slave had been given his freedom, everything should be done to keep him from rising above his former degradation. At the close of the war, he surely would have been deemed a rash prophet, who should have declared that within the present generation, any state south of Mason and Dixon's line would, in its official action, make appropriation for the support of institutions in which the colored race and former slaves would be instructed in knowledge. Yet such is the welcome fact, and we cannot doubt that the example of Virginia and Georgia will, ere long, be followed by the whole South.

We are satisfied, too, that the policy which the American Missionary Association is now pursuing will prove itself the true solvent of that antagonism of race, which, in its possible results of conflict, so many of us have looked forward to, with alarm and consternation. This is no idle assertion, for already we see blacks and whites, sitting side by side in the same school and receiving instruction from the same teachers. Such facts, also, as that the Virginia county school superintendents have come to accept candidates as teachers, without question, on the strength of a diploma from Hampton, cannot but stand connected with most telling consequences.

It is not possible for your Committee to give even a brief summary of the many thrilling and most interesting facts which the Report contains. Much has been done, yet much, even more, remains undone. To arrest, or even slacken, our hands in the great work of creating an intelligent, loyal and Christian population among the freedmen, would be fatal. As yet, we have hardly more than inserted a few wedges under the weight of ignorance and vice lying upon our emancipated brethren, and have by no means raised it to such height that it can be left to fall off of itself. To stop now would hardly fail to let the weight slide back to its original position.

We hold that the success of the American Missionary Association so far, has conclusively demonstrated the black man to be capable of such mental and moral growth as will make him a most valuable member of the Republic, and that our true policy, instead of trying to expatriate him to the land from which he was so wickedly brought, is to train him in those material industries and mental acquisitions, by which he can dwell among us in peace and prosperity.

Your Committee cannot close their report without calling in the most imperative manner upon all who believe the founders of this Republic to have laid its basis in the principles of a true nationality, and especially upon such as claim a living faith in the Lord Jesus Christ, whose teaching placed helpfulness to the poor, the outcast and degraded, as a cardinal element of religion, to give to the American Missionary Association a generous sympathy and broad-hearted co-operation.

A recess was taken till two o'clock.

THURSDAY AFTERNOON—2 O'CLOCK.—The Association assembled and united in celebrating the Communion of the Lord's Supper; Rev. E. P. Terhune, D. D. and Rev. W. T. Findley, D. D. officiating at the table.

After Communion, business was again taken up. The President in the chair, assisted by Rev. Dr. Adams.

The report of a special committee was read by its chairman, Samuel Holmes, Esq. of New York, and was referred to the Committee on Finance.

The undersigned Committee appointed by the Ex. Com. of the A. M. A. found their appointment made under the following correspondence presented at the meeting of said Ex. Com. held Dec. 2d, 1872:

"To the Ex. Com. of the A. M. A.

"The action of the late Annual Meeting calls special attention to the financial administration of the Association. According to our Constitution, the Annual Meeting is the ultimate authority: the Ex. Com. wields the administrative power, responsible to the Association and the public: the Secretaries are the agents of the Ex. Com. and responsible to it.

"We beg, therefore, to be permitted to present to you officially the report of the Finance Committee, adopted at the recent Annual Meeting, and to ask that you will appoint a committee of your number, who shall examine the papers, documents and books in our hands, together with such oral information as we can give, and that on the basis of the knowledge thus obtained, the Committee report to you a complete business exhibit of the affairs of the Association, with special reference to the points made by the Annual Meeting.

"We ask that particular attention be given to the percentage of running expenses in comparison with business firms and with other benevolent societies. We request that the report of this sub-committee be laid before you, to be used for your own satisfaction, and for record in your own proceedings, or for publication, at your own discretion."

Signed,

GEO. WHIPPLE, }
M. E. STRIEBY, } Secretaries.

"You were named as this committee."

In consenting thus to act, the Committee beg to say, that while they would have preferred that others outside of the Executive Committee should have been appointed, as urged by them, they yielded to the seeming necessity on account of the difficulty of finding those who were willing so to act, and have endeavored to lose sight entirely of any official connection with the Association, at the same time using what knowledge and acquaintance they may have had through such connection, to further the desired investigation.

They are happy in saying that they have been met with the most cordial frankness on the part of the officers of the Association, who have given them all desired information, and every facility in their power.

The Committee were soon overwhelmed with the extent of the work which they had undertaken, and which has necessarily called for much labor on the part of the officers in answering summarily the inquiries involved.

It was found that the method of keeping the accounts was the same as pursued in the earlier history of the Association, when the work was small and with few details; but with the enlarged operations of the present time, your Committee cannot too strongly recommend an entire change in method and manner commensurate with the magnitude and importance of the work of the Association and the trusts committed to it. At the same time, they wish to bear witness to the fidelity of those to whom this part of the official duty has been intrusted.

So far as we know, not a dollar has been lost to the Association, and our investigations have led us the more to appreciate the labor, as well as the wisdom and economy of the management.

The Committee, at the outset, considered the suggestions of the Committee on the Financial Report adopted last year. To this end they have used their best endeavors, to see if there was any chance for retrenchment in administration.

Remembering the traditions of the past history of the Association, the struggles and self-denying labors of its founders, we have failed to discover any essential departure from those early and consistent principles. True, the Association has large expenses, but its work is many times enlarged, and in much greater proportion relatively than its expenses, while the original sphere of labor in foreign lands has been overshadowed by the home work which God in His providence opened as it were in a day, and which it of all others was so peculiarly fitted for, and willing to enter upon.

Commencing in the Southern field with the most simple rudimentary instruction, and among a people to whom everything educational had been systematically denied, we find them leading along this race up to extended and general public school instruction, flourishing churches, and large institutions with full college classes.

Much of the work of the officers of the Association is necessarily not specific but general, in the efforts for the race in all its various wants. Their duties are peculiar to this Association, and cannot be classed with those of any other Society, embracing in their own particular way the work of the Home and Foreign Missionary societies, Church Building, Sunday School and Public School instruction, and in short the cause of Education from its earliest forms to the College and Theological Seminary, and all combined among a people hardly able to walk alone, and who must be carefully nursed and watched over by frequent visitations, and much kind and thoughtful attention. So that it is impossible for us to make comparisons in labor, RESULTS or COST with those of any other one society, this embracing the duties and responsibilities of all the others to a greater or less extent.

Should a comparison be attempted, it must be borne in mind that the A. M. A. has no "Permanent Fund" with which to pay its officers, and no auxiliaries to share the expenses of their District Secretaries wherever located, but the entire cost of administration, including collecting agencies is brought into the expense account.

While we are glad to record the percentage of expenses to receipts as a little less than last year, we are not able to see how any great reduction can be made, consistent with a wise economy and prudent management. "There is that withholdeth more than is meet, but it tendeth to poverty."

We find the present indebtedness of the Association, as per Treasurer's report, \$55,481.26, being a reduction of \$4,439.32 from last year.

During the last year, the Society has purchased for its New York office, the building known as 56 Reade Street, at a cost of \$42,000 on which they have paid \$12,416.98—leaving an indebtedness of \$30,000 which will be eventually paid for, from the endowment funds. This lessens very considerably their rent, and, at the same time gives increased accommodations.

There have been from time to time sundry donations of land (unimproved) amounting on a moderate valuation, after deducting payments for taxes, to \$35,000. Some of these lands cannot be sold on account of certain restrictions, but the Committee would recommend the sale of all that can be, at an early day, and that the proceeds be applied towards the extinguishment of the debt.

In addition to this, the Association has property in lands and buildings, at what may be called a fair valuation, and for which it has clear and good titles, to the amount of \$408,000 and on which there are encumbrances to the amount of \$3,100. All the buildings are kept insured and are exempt from taxation, as are also lands used for educational purposes.

The endowment funds from the Avery, Le Moyne and other estates, and donations made specifically, amount to \$123,815 as per schedule herewith, which will also show the manner of investment.

In summing up, we find that the balance against the Association on general account is \$55,481.26—that it has property not required in its work and which has been given for its uses, remaining unsold, worth \$35,000, that it has real estate in the South, owned and held by deed and essential to its Southern work, which at a fair valuation is worth \$408,000, on which there is due to outside parties \$3,100, and that there has been invested in securing this large capital for future work, but \$43,893.40 of the endowment funds—that this is so invested that the Association receives great advantages to its work above the actual saving of more money in current expenses yearly, than the interest required for the money invested. We find that the balance of the endowment fund amounting to \$79,921.60 is securely invested in bonds and mortgages, the building 56 Reade Street, and other securities, all of which is drawing interest, and which accrues to the objects named by the donors, except \$13,152.56 which is in the Treasury of the Association uninvested.

Besides this, it must be remembered that the Association has surrendered [and helped to increase in value] to sundry institutions under its fostering care, property worth from \$150,000 to \$200,000.

The Committee are glad to note further indication of the blessing of God upon the work of the Association, in that nearly one-fourth of its receipts the past year have been from the South, in tuition, collections and public school funds, so that while cut off from the large source of revenue from the U. S. Government, they can now report as received from the South in the sources indicated, \$62,714.99.

In view of all these facts, the Committee can but cordially commend the Association to your continued confidence and earnest support.

Neyer was there more need of means for its treasury than now, that it may "lengthen its cords and strengthen its stakes."

As complete success is given to it in one locality and the institutions planted *there* are able to stand alone, the Association would then go forth to "fresh fields and pastures new" and where the cry is continually heard "Come over and help us."

After finding so much to approve and but little to criticize, the Committee would urge this Association to more earnest prayer and increased liberality and effort, feeling assured that He who led the children of Israel with "a pillar of cloud by day and of fire by night," is also signally leading the Association in the blessed privilege and responsibility committed to it, and that, if it is awake and alive to duty, the God of Jacob will be its Refuge.

Respectfully submitted,

SAMUEL HOLMES.

J. B. BEADLE.

J. O. BENNETT.

The report of the Committee on Foreign Missions, with a recommendation to consolidation, was made by Rev. W. H. Ward, D.D. of New York, which, after remarks by Dr. Ward, Rev. H. M. Parsons and Secretary Whipple, was adopted :

Report of the Committee on Foreign Missions and Consolidation.

The first work of the American Missionary Association was foreign. Providence as unmistakably directed its labors in 1846 to the culture of the colored race in Africa and Jamaica, as it has of late years directed it to a concentration of effort in behalf of the same race in those portions of our own country from which we were then excluded. Among the reasons for gratitude to God connected with the happy settlement of the slavery question may be mentioned the removal of differences between this and other missionary organizations. If the fathers of the American Missionary Association from conscientious reasons felt compelled to assume the care of some missions abroad, that exigency has now ceased. Meanwhile, a most solemn responsibility rests upon this Association at home, a responsibility peculiarly its own, as it is by far the most influential society engaged in educating millions of men suddenly liberated from physical bondage, but not so suddenly to be liberated from the bondage of ignorance, superstition, and, we might almost say, heathenism. Your Committee deeply feel the importance of emphasizing to the utmost this great work so peculiarly committed to our Association. They, therefore, heartily endorse the suggestion of the Executive Committee that, as soon as the preliminary steps can be satisfactorily taken, the foreign missions of the Association be transferred to other organizations. This will give to its work that unity which ought to suffer as little as possible from needless distraction of its efforts and resources.

The Sandwich Island mission will present no difficulty as the Association's connection with it is little more than nominal. The Siam Mission is rich in a valuable printing establishment, and in a family of missionaries, whose labors in translating the Scriptures deserve our hearty appreciation. But another honored American Society occupies Bangkok, and it seems to us that if this, our mission could be satisfactorily transferred, it will subserve the cause of a unity abroad as well as at home. Our Jamaica Mission is doing a needed work; but the Island properly appeals to English Christians, who are not remiss in the labor, and our missions there are surrounded by those of Wesleyan and Baptist Societies.

The reasons for withdrawing from the foreign work would apply also to our Mendi Mission on the coast of Africa, were it not so closely connected with the best interests of those for whom we labor at home. The Mendi Mission has not been a very successful one, when compared with the progress of Christian effort in the neighboring territory of Sierra Leone. But it may become such, and it is essential to us, for if we are to educate the right Christian spirit in our schools, colleges and churches in the South, it will be necessary to develop an enthusiastic missionary spirit within them, which will express itself all the more emphatically in home evangelization, if also directed to the continent of their forefathers. We would, therefore, recommend not merely the retention of the Mendi Mission but the strengthening of it by sending to it, as speedily as possible, teachers and ordained preachers from among the graduates of our Southern institutions. And we would also suggest the careful study of the problem, what missionary efforts can be devised, to produce, with the assistance of that Spirit which works through human instrumentalities, a better measure of success in that field, so historically dear to this Association.

The report of ChurchWork at the South was presented by Rev. R. G. Hutchins of Columbus, Ohio. Pending its adoption

Rev. R. B. Johns, pastor of a colored Presbyterian church in Philadelphia, and Thos. Ritter, M. D., made some remarks in its support.

Rev. James Powell, who had been with the Jubilee Singers in England, gave some account of the reception of that company by the English people, relating many incidents of thrilling interest. The report was then accepted and adopted

Report of the Committee on Church Work.

The Committee on Church Work respectfully beg leave to report:

The special exigencies, which, in the earlier years of our work among the freed people, exhausted the pecuniary means and working force of our Association in the relief of physical suffering and the giving of rudimentary instruction, have, in great measure, been met and provided for.

The problem now presented to us is: How shall we embody and render self-perpetuating the results of present, past and prospective labors? The true solution of this problem seems to be found in the organization, equipment and training of Christian churches, after the pattern of those in the North, which have conceived, inspired, directed and supported the enterprises of this Association. In this direction your Committee believe as much has been accomplished during the past year in the South, as could reasonably have been expected.

In estimating our progress, we must never forget the immense distance between the civilized, intelligent church we are aiming to build, and the dense ignorance and degraded superstition of our materials. Our reports exhibit a substantial development in all our churches, and several special religious revivals. Two new churches have been organized, two church edifices erected, and three ministers from the North added to our number of laborers. But, perhaps the most hopeful feature in connection with our church work, is the advancing preparation of so many promising young men for the ministry, in the Theological classes of Atlanta, Fisk, Straight and Tougaloo Universities, Talladega College and the Theological department of Howard University. Many of these young men are preaching the Gospel during their educational course. These are to be the founders and pastors of the colored churches of the future. In this connection, we may remember how much less expensive it is to educate them in our own institutions than to secure ministers from the North, and how much more satisfactory and helpful to the freed people a native ministry is likely to be.

It seems to your Committee that the Association, considering its resources, has done wisely in planting a limited number of churches, giving them suitable sanctuaries and ministers—churches that shall be model organizations in their respective communities, while it has pushed forward those institutions which are preparing an intelligent ministry to multiply such churches.

If, with our revenues, we greatly multiply our churches, we must either furnish many of them with ignorant pastors, who would make them very like the churches of slavery times, or we must cripple our institutions by the diversion of funds for securing ministers from the North.

To supply the present pressing needs of the people, we recommend as economical and effective the employment of Evangelists. The catholicity of our Theological Institutions to which students of all denominations are equally welcomed, cannot be too highly commended. The importance of sagacity and earnestness in our endeavors to extend an intelligent Christianity among the freed-people is enhanced by the fact, that, in the providence of God, this work is so largely and naturally devolved upon us.

The Committee on Finance made their report, which, after remarks by Mr. Jas. F. Claffin was accepted and adopted:

Report of the Committee on Finance.

Your Committee on Finance beg leave to report,

That they are relieved of much of the labor and responsibility which would otherwise rest upon them, by the fact that a special committee which has had ample time and ready access to the books and papers of the office in New York, has made a full

and detailed statement of the financial condition of the Association to this Annual Meeting.

This Committee has done that, which, in the nature of the case, it is impossible for a committee to do which is limited in time and opportunity, as is always the case where the committee is appointed and the report required at the same Annual Meeting.

Your Committee would, therefore, adopt as part of their report, and recommend for publication and careful consideration, the report of the special committee, presented by Samuel Holmes, Esq. to this meeting. The Committee would further report that they have examined the financial statement of the Treasurer and find it correct and properly audited.

We believe, with the report of the special committee, that the closest economy in administration should be sought, which is consistent with the highest usefulness and permanent success of the Association in its great work. We believe, also, with the report, that the question of economy should be settled by a careful, patient and thorough examination of all the facts, conditions and circumstances bearing upon the organization and work of the Association, both in its collecting and disbursing fields—and not by a comparison of percentage of the cost of administration with that of other societies, without careful comparison of the basis upon which the percentage is calculated.

Your Committee would further report that the experience of the year and the needs of the field, demand that every effort should be made by the friends of the Association to bring up the income of the Society to the amount recommended by the last Annual Meeting, and we, therefore, renew the recommendation that the churches be asked the coming year for five hundred thousand dollars, and the officers of the Association be requested to repeatedly lay this want before them.

In closing, your Committee would suggest, that, in view of the difficulties of a careful examination of the affairs of the Association by the Committee thereon appointed at the same meeting, that a committee of three be appointed at this meeting who shall examine the Treasurer's report and financial condition of the Association previous to the next Annual Meeting, and report thereon.

All which is respectfully submitted.

The Committee on Finance was requested to nominate at the meeting in the evening, a committee of three, as suggested in their report.

After the doxology and benediction, the Association took a recess till half-past seven o'clock.

THURSDAY EVENING.—The meeting began at half-past seven. The President accompanied by Rev. A. M. Parsons in the chair.

The services of the evening were commenced by the congregation singing the hymn, "I love thy Kingdom, Lord."

Prayer was offered by Rev. Dr. Kirk. Mr. Claffin addressed the audience with reference to the Freedmen. He was followed by Hon. E. P. Smith and Rev. H. M. Storrs.

A resolution was passed thanking Dr. Taylor for his sermon, with the request that it be furnished for publication with the minutes of the Annual Meeting.

Rev. C. L. Woodworth, Dist. Secretary for New England, offered the following, which was adopted:

Resolved, That the thanks of the Association are hereby presented to the First Congregational Church of Newark for the use of their house of worship for our meetings, to their pastor for his labor of love in providing for our coming; to the families of the First Congregational Church and the Belleville Avenue Church for opening their homes to the friends and members of the Association, and to all the good people of Newark who have exercised a generous and genial hospitality to those who have attended on the sessions.

It was voted that the Minutes of the Meeting be referred to the Recording and Corresponding Secretaries for correction and publication.

After singing and the Benediction by the President, Rev. Dr. Kirk, the Association adjourned.

ABSTRACT OF ANNUAL REPORT.

The work among the FREEDMEN in the South shows steady and healthful progress. The Colleges under the care of the Association are training those who are to be the intelligent and conscientious leaders of the people, and with the Normal Schools are preparing hundreds of colored teachers and yet not meeting the growing demand. The churches, supplied with an educated ministry, and maintaining efficient Sunday-schools, are gaining in strength and numbers. Special efforts are made, around Talladega, by *tent* meetings to spread a pure gospel and to lead to the erection of permanent buildings for church and school purposes.

The report refers with gratitude to the past providential helps afforded in the achievements of the JUBILEE SINGERS and the Hampton Band in raising funds and awaking of enthusiasm; in the grant of nearly \$100,000 in agricultural land scrip by the State of Virginia to the Hampton Normal and Agricultural Institute; in the gift of \$8,000 to Atlanta University by the State of Georgia; and in the success of Rev. T. K. Fessenden in collecting funds for Hampton Institute, of Rev. C. G. Fairchild, for Berea College, and of Rev. Dr. Healy in Great Britain for the training of missionaries for Africa.

But lest it should be said that little more can be needed for such favored enterprises, the report adds:

"The very success thus far is a call for greater means and efforts. The progress and increased numbers of the pupils make requisition for more teachers, schools, apparatus and buildings; the favorable action of the States for colored schools, and the fitness of so many of our pupils for the work, call for more means to raise up more teachers, for we can supply annually but hundreds, while the growing demand will be for thousands; the growth of the few intelligent and pure churches, only shows the need of more; the land scrip to Hampton Institute will be recalled if we do not furnish the facilities to make it available; Jubilee Hall and the Ladies' Hall at Berea will be empty monuments if we do not furnish the teachers; Dr. Healy's collections will lie idle, if we have no suitable schools to educate missionaries for Africa—in short every success, every help, every additional consecrated worker, every new College Hall, Church organization and Church edifice is only a new and importunate plea for farther aid until all these wants are in some adequate measure supplied.

The report recommends the transfer to other boards of the missions in Siam, the Sandwich Islands and the West Indies, and the concentration of the work of the Association on the poor and ostracised classes in this country—the Freedmen, Indians and Chinese—with the strengthening of its missions in Western Africa, to which it is bound by many ties.

The call for increased funds is so pressing that they should be secured, if need be, at an increased cost of collecting. The report says:

"The aim of a missionary society is neither that of a savings bank nor of a miser: it is not to hoard or save money but to do earnestly and faithfully the Master's work—as economically as possible, consistent with efficiency, but the efficiency should be regarded as more important than the saving. Souls are worth more than money. We should increase our means even at an increase of cost. If a given church or district should contribute annually \$1000, at a cost of one per cent, it would be better for that people as well as for the cause of Christ, if they could be induced to give \$10,000 at a cost of ten per cent. Hence the Committee recommend no diminution of effort to reach the churches with appeals, believing that, in Paul's zeal in collecting money, we have an example and warrant for urgency, and believing also that the benevolent and Christian people who sustain our work will be better pleased with a successful pressing forward of our great work among these needy races, than with a cautious timidity that will leave them to perish, to the irretrievable detriment of the nation and to the vast hindrance of the cause of Christ."

The report calls for an increase of the missionary spirit. The Association asks "a renewal of the prayers of the old anti-slavery days, a place in the *monthly concert*, in supplications of the pulpit, the family altar and the closet. The work is worthy, the people are needy, and the God of the poor will hear."

American Missionary.

NEW YORK, DECEMBER, 1873.

For the terms of this Magazine, the direction to be given to letters and packages, and notices relative to Missionary Boxes, Agents, etc., see 2d and 4th pages of the cover.

ANNIVERSARY NUMBER.

We devote a large share of this number of the "Missionary" to the minutes, reports and speeches of our late Annual Meeting. The admirable sermon of Rev. Dr. Taylor will be published with the Annual Report. The speech of Mr. Beecher, in which many of his friends thought he surpassed himself, was so far extempore that the notes for it were written after he entered the church, on the blank leaf of an "Order of Exercises," which he found in the seat. We exceedingly regret that no full report was taken of it, for it deserved a larger audience than that which listened to it—large as that was.

Of the whole meeting we can say, that there was no dull speech, no tediously prolonged service, and no time not well occupied. The reports are brief and well written, and our readers will do well to read them in connection with the speeches which supported them.

FINANCIAL REPORTS.

We commend to attention the two reports on the finances of the Association which will be found in the minutes of the Annual Meeting, in this number of the "Missionary." The Treasurer's report, as it will be given in detail in the Annual Report gives the salaries of all the officers of administration and of the employees in the several offices, thus furnishing the means of readily estimating the cost of running expenses.

The report of the Special Committee says that the expense of administration

for this year is a little less than last. It is difficult to make comparison with other benevolent societies on this point—the difference in the amount of interest bearing endowment funds, the possession of offices free from rent and the diverse modes of estimating the cost of collecting agencies, go to make up the different bases of estimation. But we believe that on the same method of reckoning, the cost of running expenses for the A. M. A. will be within a fraction of one per cent. as the most prudently managed and most deservedly trusted of the benevolent societies in America.

"THE DESPISED RACES."

The *N. Y. Tribune* placed this apt heading over its report of the proceedings of our Annual Meeting. The words are suggestive, for they designate the races which this Association aims to benefit. The Negro, the Indian and the Chinese are the "Despised Races" in America, and Africa is the despised continent of the Earth.

It was a pity for the crushed slave that called the Association into existence and the same feeling moves it to care for the others. "The poor have the Gospel preached unto them" is no unmeaning motto with the Association.

We may mention in this connection that a day or to after the meeting closed, a check for \$40. sent to us by a lady, had the simple direction: "For the Despised Races."

A. M. A.

These letters have heretofore stood for the words "American Missionary Association," but one of the speakers at the Annual Meeting suggested that they might signify: American, Mongolian, African—the first indicating the American Indian, the second the Chinaman. We cannot abandon the old meaning of the letters, but we accept the new as quite suggestive.

HON. HENRY WILSON.

In the enfeebled state of Dr. Kirk's health, he desired that one of the Vice Presidents might be called on to assist him. Gen. Wilson was applied to for this purpose, and readily assented, but the following note received the day before the meeting explains his absence. We regret this, and all the more for the reason assigned.

NATICK, NOV. 3, 1873.

To the Rev. M. E. STRIEBY—My Dear Sir: I am not permitted by my doctor to keep the promise I made you, and which I had hoped to do. I take great interest in your work which is sanctioned by patriotism, humanity, and Christianity, and wish it was in my power to aid in elevating the freedmen in the South and building up that portion of our dear country. Put me down for \$100. I wish I was able to do more.

Yours truly,

HENRY WILSON.

FRUIT IN OLD AGE.

A pleasant incident occurred at our late Annual Meeting. One of the Secretaries read a letter in regard to a lady in Vermont in her 84th year, who had made a quilt of good materials, which she wished sent to the Association as her mite of contribution. The letter was from her friends who, seeing the marks of enfeebled age in the handiwork, inclosed \$10. as a substitute for the quilt, and wished it acknowledged in the "Missionary" at \$15. promising to forward the extra \$5.

The Secretary asked if some one present would give that \$5. This was quickly pledged. Another gentleman said, "The old lady would probably be better pleased if the sum was made \$20." Another added \$5. more, and so on in quick succession, till the sum to be acknowledged is \$40 !

Apropos: One of the obituary notices in this number of the "Missionary" tells the story of another aged Dorcas, a colored woman, on the other side of the globe, who had made and given away a great many bedspreads. At her death

there were found, *fifty* more, which her busy hands had completed when they suddenly ceased their activity.

The activity and zeal are the same in Africa and in America, in the white and the black child of the one common Father.

JUBILEE SINGERS.

It was our purpose to have given our readers some account of the success of our musical friends now across the water. We frequently receive newspapers from Great Britain with details of their concerts and receptions and we had made copious selections from these for this number of our paper, but the overcrowding of our columns with the proceedings of the Annual Meeting, compels us to defer these notices of the Singers. The same reason compels a delay in the publication of several excellent articles from our correspondents in the South.

GEN. C. H. HOWARD.

Gen. H. retires from the position of Dist. Sec. of this Association, to become one of the publishers of the *Advance*. He carries with him our best wishes for his success, and our confidence that the *Advance* will feel the benefit of his energy and tact.

REV. JAMES POWELL

Accepts, temporarily, the District Secretaryship of Conn. and N. Y. in the absence of Rev. Mr. Pike, and is commended most cordially to the pastors and churches as acceptable in the pulpit, and earnest in the service of the Association.

His address is South Norwalk, Conn.

ADDRESSES AT THE

ANNUAL MEETING.

We are indebted to the daily press—mainly to the N. Y. Tribune—for the brief sketches of these admirable speeches to which our limited space confines us. We especially regret that no com-

plete report was made of the remarkable address of Rev. Henry Ward Beecher—the best we ever heard from his lips, which is saying a good deal.

Dr. Kirk's Opening Address.

The address of the President, Dr. Kirk, was very brief and referred to the advancement of the blacks since the spelling-book and the Bible were allowed their appropriate place with them. Half the United States believed the freedmen regarded books as toys, but the Association through experience regarded it differently and believed it not impossible that the black pigment might cover a cultivated intellect. He hoped the people would soon see that the welfare of the land depends on the expulsion of ignorance from all classes. He saw a change rapidly advancing in the Southern States. The people were accepting the facts that the negro can be educated, and that the motive of the Association in sending teachers and books, and planting colleges, was purely Christian patriotism. Their local and common interests were promoted by these efforts to elevate the negro. Lastly, the Association was congratulated on the hearty zeal which characterized the labors of the missionaries, and which was producing its inevitable and grand results.

Chinese in America.

REV. MR. POND.

Mr. Pond, gave a sketch of his connection with the Chinese in California. Some were industrious and some lazy, some bright, some dull. The Chinese character could not be studied from a book, but was full of diversities, like the rest of humanity. The immigration of Chinese to this country meant peril to us. There was no necessity of smiling at this proposition, because the immigration had in 20 years been comparatively very small. It was the "little cloud no bigger than a man's hand" which by and by might darken the whole land. If the Chinese should get

the ballot-box, the danger would be seen instantly, for 50,000 Chinese in California would hold the balance of power in that state. The only remedy for the spread of corruption and bad morals which, in this little lump, might leaven the whole loaf, was undiminished Christian work among the Celestials, and the correction of their present standard of morals. Mr. Pond spoke of the evening schools, 10 or 15 in number, taught chiefly by women, which were doing a great deal of good, and gave interesting incidents of Christian experience among the Chinese. Finally, the Association had got hold of the right end of the rope and must not stop now. The churches in California were loaded down and could not assume all the care and instruction. There was no doubt of progress, for it was attested in the most satisfactory and cheering way.

MAJ. WHITTLE.

Major Whittle of Chicago followed with a few pertinent hints about the Chinese. He thought for the churches of this country to throw the burden of instruction and reconstruction upon the churches in California was unjust and ungenerous. The work was not a local one, for the Chinese came to California simply because it was a gateway to this continent, and the churches there could not, in any event, do the entire work. The Chinese, as a class, were in reality the most disagreeable and repulsive to Americans, of any race, in their tastes and habits. For this very reason, however, would it redound still more to the credit and glory of the Association to come forward with open hands and words of welcome, kindness, and instruction.

REV. MR. KIMBALL.

The Rev. Mr. Kimball followed with a correction of Major Whittle's statement about the repulsive habits and appearance of the Chinaman. He had

found warm friends among them, and knew that when he went back none would shake his hand more warmly than the poor heathen. He spoke of the progress of the work of Christ at Marysville and other places, and mentioned the cordial coöperation which had everywhere been met with from city and town authorities.

The Indians.

HON. E. P. SMITH.

The Hon. E. P. Smith, U. S. Commissioner of Indian Affairs, made the principal address on the report. He believed that there was laid upon the people of this country, never so much as now, a duty toward the Indians; and especially upon this Association, its friends and supporters, is there an obligation in this line which they never had before. It is no new work for the Association. Nearly 30 years ago it began the work with some prospect of success. A band of workers was sent up into the frozen land of Minnesota. Their self-sacrificing work left its impression there, and it has never faded out, but they did not leave a work which was permanent. It was a work in which you met not only the superstition and habits of the Indian which always make a barbarian difficult to approach, but it was a work which met the organized opposition of the Government, through its accredited agents and employés, who were pledged by their own interests against every effort of the Association; so that you had not only the barbarian but the Government to contend with in your efforts against heathenism. But all that has changed, at least in part. The Government comes over to your side. It has even surrendered to you. In other words, it has confessed it is impossible, after long years of trial, to send men out on the frontier, to keep them there, to keep them pure, that they may do a work of which the Government shall not be

ashamed every day. It has come to the churches, and they should be the first to respond heartily and determinedly to this appeal. There are difficulties which, however, are innate in the work—the distance, the difficulty of finding proper persons and retaining them. People must get over the idea that the Indians are noble, for no people are noble until Christianity comes to them. There are not many tribes that are really hostile to the Government, and the remainder know that organized resistance is useless. They are superstitious, and the worst obstacle you have to overcome is the apathy they exhibit in all good thoughts and works. The speaker alluded to the efforts of a missionary who, taking his life in his hand, went out on the plains to convert the Kiowas, and met with remarkable success. The speaker then said what was wanted was the men, and the women too, who will go in the name of Christ among these unfortunate people. It was the only method that could succeed, and the Government recognized the fact at last. The men to go must be picked men. The Government would pay them \$1,500, when it sometimes costs them \$3 or \$4 a day on the Plains, and the Christian people must be willing not only to send men there but to sustain them. The missionaries run the risk of reputation as well as life, for the men whom they displace follow them with slander and abuse, and the good men want to feel that this Association has enough confidence in them to sustain them and not to believe any charges until they are disproved.

GEN. C. H. HOWARD.

Gen. Charles Howard of Chicago made a few remarks. I chanced, said he, to be at the meeting of the American Board in Minneapolis some time ago, and to that meeting came a young lady who had been to the mission field among the Sioux on the Missouri River,

She had been reared in the delicacy of a New England home. She had only been among the Indians a few months, and came back to ask only for one thing—more help. That was her cry. Brother Smith, said he, has said truly that what we want are the men who will go to the Indian; but what was the response to this young woman at Minneapolis? There were, before she left there, seven young ladies, each of whom said, "Here am I! send me." Our Association appropriates the mere pittance of \$5,000 to this great work. I claim that there never was such an opportunity and such a need for grand efforts towards the civilization and conversion of this historic race.

Education in the South.

REV. HENRY WARD BEECHER.

The Rev. Henry Ward Beecher was then announced. Alluding to the change which had been already wrought in the history of the South in the last twenty-five years, he said: It is so immense that I am like one awakened in the night, bewildered and uncertain where I am. I see them now with free access to all places of instruction; almost without objection received in most of our educational institutions, to concerts, to churches, to the railway car, and omnibuses. I see the work gradually approaching its completion whereby they are permitted to move and act as other respectable people do—that is a change that ought to reinforce any man's faith. We carry the Gospel by foreign missionaris to old nations with literatures, with histories, even with culture. We carry it all over the world with circumstances which give it a kind of physical dignity. But here we are attempting the education of those that have literally been despised, and accounted as the offscouring of the earth. We are looking down upon a race of divine conformation and history so different from ours that if there be developed toward them a sympathy it must be not the pride of power or nationality but the simple power of the Gospel. The work of carrying education and Christianity to the great mass of colored people throughout the nation is the counterpart in our day of the

great work undertaken by the Apostles, with this difference, that whereas it took them 300 or 400 years to carry out the Gospel so that it became a controlling power in the world, we will do it in 40 years. There are three growths of a plant, the germ and root, the stem and blossom. The stem requires the long growth, but the blossom bursts forth into the glory of a flower, in a short space of time. All through the ages the stem of this standard of Christianity that lifts up the lowly has been growing, and now we are preparing to rush into the moral blossom and the seed. There are some now within the sound of my voice who will see the day come when the colored people of the South will be as well educated and intelligent as the average of the white population in the United States. We are not the only friends that the colored man has in the world. Let us of this Association be generous, and say that this work of elevation is not exclusively with us; that there are others who desire the culture of the black man and that we are brethren coöperating as far as we may and as fast as we can with whoever is willing to promote education and to preach the Gospel. We are their helpers and not their masters. We may make up our minds that among all the changes that are to occur in this world there is one thing that is not to be changed, and that is that all men are capable of moral development, of moral up-building.

We have done much for the freedmen of the South, but we have not done one tithe of what we should have done. Our work is only yet in its infancy. We must not be satisfied with the building of a church here and there. We must work to cover the whole land with churches, even as the waters cover the sea. The difficulties which we have surmounted should be only so many lessons of encouragement to push on until there shall be not one single obstacle in our way. We must look to God, and under the banner of Jehovah march forward with unfaltering step with the joy of the Holy Ghost in our hearts.

The work of educating and thereby elevating the poor freedmen of the South is imperative. It must be done. We may labor for this from motives of benevolence or not, but we must do the work. Suppose we allow the element of selfness to influence our action?

The peace and order of the nation demand that every man shall be educated. Men build stately mansions and spend fortunes in fitting them up. Everything unseemly is tucked away out of sight. The onions are put in the cellar, and the potatoes and the old furniture and the rags—everything that is not in keeping with the nice order, the graceful and beautiful adornments of the parlor. After a while the rubbish down below begins to decay. What do we care? Everything up stairs is in apple-pie order, and pleasant to all the senses. By and by something is the matter up stairs. The doctor comes. What's wrong here? The old man who owns this gorgeously furnished house is sick. In a few days the wife is down, and then the sons and the daughters are taken, and the house is turned into a hospital. The doctor diagnoses, and deliberates, and doubts, and at last discovers the cause of the disease. The decay in the cellar has poisoned the air, the miasma has been coming up through every crack and crevice, and in the parlor and cosy sleeping rooms there is not one pure breath of air. The atmosphere is thoroughly impregnated with the noxious, poisonous exhalations, and every breath is disease. We are living up stairs. Down cellar is the accumulation of rubbish that threatens to breed pestilence up stairs, and I tell you the cellar is more than a match for the parlor. The health of the upper stratum of society depends upon that of the lower. If you do not keep the cellars in a wholesome condition, they will be sure to breed disease that will sooner or later work its way up to you. We are too ready to shout down to the poor, "We can't take care of you," and all the while we are nourishing, and comforting, and aiding those who are in no pressing need. Why, it is like polishing a boot that already shines like a mirror.

Of course I do not object to having the top of society educated, but what housewife is so foolish as to build the fire on the top of the big kettle? We must not neglect the poor and degraded—we dare not neglect them. Our energies are too much directed to the education of the upper classes. What we want is to put our schools under the bottom. Then we shall have such growth and strength among the now stunted and weak as shall make the heart of the world glad at the change.

When John sent to find out what manner of man Christ was, Jesus did not send back a list of titles and a packet of letters of introduction. He said to the messenger, Go tell John what you have seen and heard. Tell him that the sick have been made well, the blind have been restored to sight, the lame made to walk, and as a climax, that "the poor have the Gospel preached unto them." One is almost tempted to think that when Christ added the last clause he said to himself, "When John hears that he will ask no more questions." Now, the poor freedmen are to have what we have. Not the straw, not the chaff, but the wheat—not the wheat as it is gathered from the threshing floor, but as it comes from the miller, and as it comes from the hands of the cook, in the shape of bread. We are not merely to teach them the A B C of the primer. We are to make them strong, versatile, ingenious, wise, up to the full measure of the ability God has given them. We are to take them the ripest and best fruits, and they are to start, not where our fathers did generations ago, but just where we are now. We don't expect the city missionary to establish himself in a dirty room because the people who surround him are better used to filth than cleanliness. We don't want the mission to come into life in that way. We want it surrounded with comfort and order and neatness, and an atmosphere of purity.

One fact which strikes me as being sublime is that the nation is so confident in the safety of its institutions. We have conferred suffrage upon a mass of the most ignorant people in the world, yet we know that it is safe to trust them. They are voters as really as we. They are factors of the nation. They are not corns, but bone of our bone, flesh of our flesh, and blood of our blood, a part of the nation's circulation. For the sake of the common weal we must make them intelligent. Liberty unregulated is license. True liberty is the automatic choice of things that are best. It behooves us to teach these people what things are best. They have been under wrong instruction for a long time. Their preachers were no wiser than their flocks. Now that they are free to learn it will be a great blessing to teach them how to govern themselves. They are competent to freedom, let their enemies say what they will.

So deeply am I interested in this sub-

ject, so important do I deem the improvement of the colored race, that I do not hesitate to give it as my deliberate conviction that it would not be impolitic or unsafe or extravagant for the nation to expend all its funds in the education of the negroes. For the interest of the South, as being the interest of all the States, there can be no better thing to do than to lay the foundation of a universal education system for the former slaves. In regard to the slaves themselves—no, not slaves, thank God, that word is dead—we owe it to them in a thousand ways. I can never think without a sort of shameful pride of their conduct since the beginning of the war. When the strife began they knew that it was a struggle in which their liberty was at stake. They were perfectly free, to all intents and purposes, to make trouble in their several communities. But in the whole history of the war you read of no instance when the white men were obliged to stay away from the front to keep the negroes in order. They committed no outrages; they neither burned nor killed; they only stood at their posts and waited patiently for the end. Can you show me a parallel case in history? They have the appetite for knowledge, and see what they are doing to gain it. Look at the Jubilee singers, at the sound of whose sweet voices the bricks of their new college building seemed to rise.

Mr. Beecher continued at great length. He eulogized the negroes for their heroism in bearing the disgrace of social ostracism without resistance, and held up to the admiration of his hearers the self-devoted men and women who had gone South to aid in elevating the struggling race. In conclusion he appealed for continued aid to the cause of the Missionary Association, saying, "Do your duty by the poor and needy, and choral shouts and songs will greet you when your work is over and you enter into heaven."

Foreign Missions.

REV. W. H. WARD, D. D.

Dr. Ward, in discussing the report, said that in suggesting a change in this Association they did not forget that they were following what seemed to them clearly the leading of Providence. The Association's great work was among the negroes of the South. In withdraw-

ing from the foreign missions it did not give up anything that could be kept with advantage. The Jamaica Mission, he thought, belonged to the English churches, and whether it was given to American or foreign churches, the special work to which the Association confined itself was broad enough for it. Concentration was the watchword now, and if the Association had any work specially given it, it was the great work of elevating those whom we in this country had degraded to the position of slaves.

REV. H. M. PARSONS.

The Rev. Mr. Parsons said that consolidation did not mean contraction, and their room for expansion was found in the strengthening of the African mission, which was to be retained, and in which the work of Christ was to be vigorously pushed. He did not believe, as some of the speakers in the Evangelical Alliance did, that the blacks were to be educated and got ready to emigrate to some State where they could be bound up in themselves, or transport them to Africa. He neither believed in the doctrine or the possibility. If they were brought up to a par with their white brethren they had as good a right to this soil on which they were born as did those of any other color. Many people in the North were beginning to think that foreign missions were doing no good. It was a great and serious error. The secret of the life of a church was in its foreign missions. A church is dead just in proportion as it ceases its missionary work at home and abroad. There was also a spirit abroad that the Association was spending too much money in machinery; that other societies might do it all; that the Chinese and Indian work, for instance, might be delegated to the Home Missionary Society. That society, the speaker commented, could not in its nature take the work off its hands. It was impossible to have a consolidation of the Chinese in a society that had no power to establish schools to lead up to a higher system of education, including religious education all through the week. Neither can the American Board take it off our hands. Therefore the peculiar line pursued by this Association on the Southern field is just as much needed among the Indians and Chinese.

Church Work in the South.

REV. MR. JOHNS, DR. RITTER AND REV.
MR. POWELL.

The Rev. Mr. Johns, colored pastor of a Presbyterian church in Philadelphia, and Thomas Ritter, M. D., made brief remarks upon the report, and they were followed by the Rev. James Powell, who gave an interesting description of the career in England of the Jubilee Singers, whose labors to establish an institution for their race were so successful. Their first reception through the auspices of the Earl of Shaftesbury, and their subsequent reception by Mr. Gladstone, were pictured in pleasant colors by Mr. Powell, and his relation of the touching incidents of the trip brought tears to nearly all eyes among the audience.

Evening Session—General Addresses.

MR. JAMES F. CLAFFLIN.

Mr. James F. Clafflin, of Chicago, said the American Missionary Association was founded about twenty-seven years ago, and has done its work nobly and and well. How sublime its work—collecting and disbursing between two and three hundred thousand dollars a year in its quiet way! If the Indian is to fade away; is it necessary for him to die out as in the Modoc war? The missionaries work in China, and yet we stone the Chinese in the streets of our own cities for doing work better than we do it ourselves. The speaker cited instances of the courage of colored men during the war. Although their skin is not the fairest, yet I remember that they were brave in moments of danger. But they say that the negro will lie. I am sorry to hear that, for white men would not. But they say they will steal; yet I do not understand that they had any place in the New York City Government. They say the negro is not virtuous. They have been the victims of the white man's lust. They are very much like the white men, and are what the latter have made them. The speaker instanced cases of their love and fidelity. It is but a slight step from slavery to freedom—only a slight step. During the war, when the speaker was "played out" on the march, a gray haired colored man carried his gun and blankets. Camping at night he gave the colored man a blanket and told him

togo and lie down. While the speaker was sitting by the camp-fire thinking of his wife and home, the colored man came to the camp-fire and addressing him asked, "Will you go back dar agin?" meaning the neighborhood from which the Union army had just retreated. "Why?" asked the speaker. "Case I'se got a wife up dar." I asked him if she was pretty, and the veteran negro replied, "Yes, golly; fat and yaller." I was thinking of my wife then, and his wife was in his thoughts too, and was as pretty to him as mine was to me. This work of ours in the South is gratuitous. I would rather that we should go out there now with the grammar and Testament than that ten years hence we should go out with the sword and bayonet. The question is not yet settled. The injustice of two hundred years is not so soon to be settled. The speaker alluded graphically to the massacre at Colfax Court House. Fort Pillow was innocence campared to it. There were five millions of the human race who must be Christianized or subdued by military force. Alluding to Mattie Stephenson, the Nightingale of Memphis, the speaker said many say she threw her life away; but I'll ask the oldest of you if any of us have done so much of the heroic in all our lives as Mattie Stephenson did in a few weeks. Whether we help the cause here or by going to the South, we shall do well.

HON. E. P. SMITH.

It is not easy to say what we are going to do. There is no such thing as arresting a wild Indian. This country can't raise money to support Indians if they won't live in peace; we are feeding Indians who can't be brought into subjection. The pushing out of white settlements causes trouble, making this question one of increased difficulty each year. It is going to tax the ingenuity, the faith and the good feeling of the country. These Indians have either to be lifted out of barbarism or kept in barbarism and supported as they now are, or exterminated. When an Indian camp is attacked, and the innocent—the women and children—are killed with the guilty, the nation cries out in protest. The question is whether they are to be kept in their barbarism by the military or whether we are to lift them up, one by one. Alluding to the Mo-

docks, the speaker said the nation held all the Indians guilty for the one act of treachery. Until we hold each individually guilty we are off the track of doing them any good. If you come to the Indian, not as a wild being but as a man—and he is your brother—and treat him so as to compel him to be lifted out of his barbarism, you will come to him properly. Get the children in schools. With the exception of four or five tribes they are all accessible to be placed in schools and under Christian training. You can cure barbarism by that method if you will undertake it. We have been willing to give money to feed them because we found it cheaper to feed them than to fight them. So, if we school them, it will be found much cheaper than to either feed or fight them. Then let the nation do something commensurate with the demands. The speaker described the Indian agent gathering the Indian children in his school and watching the sunlight of civilization shining in their eyes. There comes, said the speaker, at times over men a passion to do good. He advised the teaching of our children and the familiarizing them with the trials, work and sufferings of the missionary.

REV. H. M. STORRS, D. D.

In whatever direction we turn the eye we find objects appealing to our sympathies. It is wonderful, the idea of the twelve Disciples—perhaps there were a hundred and twenty of them—going out to change the condition of the world—not superficially, but radically! It had been the theory of the world that the select few should have the learning and that the mass should not. They changed all this, taking all from the depths of darkness to where they might look out upon Divine revelation in all of God's works. Aye, more than that; these twelve men taught that governments, instead of being oppressive, should throw a shield over the masses. They taught that there should not be unrighteousness anywhere, nor the selfishness of greed. These twelve men went out in the line of business and taught charity, that man might not use his brain to think how he could overreach and get the better of his fellow, but how the better to serve. When Jesus said go ye out and evangelize the nations, was there anything else meant by it? No, No! God has made the whole

world akin. We are in close conjunction to the sufferers of Persia, the wild man on the plains, and the colored man in the South. We have no excuse now for not performing our duty. We can't complain that we cannot reach to them. It is the glory of our time that we can reach out to our fellow men. We are a most fortunate nation; we are not insulated like England nor hemmed in like the nations of the continent. We are made the recipient of all nations; we are to be the messenger and power to evangelize the world. I speak of the colored man in the very bosom of our nation. It becomes us to be about our work. When the American Missionary Association is lifting up the millions of the South it is not simply the four millions of the present, but the hundreds of millions of the future who will take their places. What we do we must do quickly. If we are a little wheel we should revolve the more rapidly. Christ enunciated this truth, that no good in this world is to be obtained except at the price of suffering. He who shuns suffering loses much; he who seeks it for the world's sake gains much. Florence Nightingale! Her record is on high; is on the earth. To accept what is thrust on you is nothing, but to accept what you seek after is everything. As you seek the right, the privilege of sacrifice and suffering, you gain much.

Let not these great causes that represent Christ before the world languish, whatever else goes down.

POETRY.

LET ME GET A START.

A little black-eyed girl once laid
Her book upon my knee;
And with a troubled look essayed
To learn her A B C.

But all in vain—she did not call
A letter right—not once;
At length I harshly sat her down,
And called her "little dunce."
Sad tears soon filled her merry eyes;
I'd pained her little heart;
"Aunt Fanny do just wait," she cries,
"Till I can get a start."

And soon the dear girl "got a start,"
Each letter learned to tell,
And ere three months had passed away
Could read a lesson well.

Now, when you find some duller mind
Discouraged, sick at heart,
I say, be patient—chide them not,
But help them "get a start."
Young Folk's Journal.

FAMILY CIRCLE.

CHILDREN'S GIFTS.

We have some very kind hearted young friends in N. H. and we want to tell all the little children who read our paper how they get money to help the Freedmen. These children's offerings to the Lord are very beautiful and appropriate after a bountiful harvest. We publish below their letter.

NEW IPSWICH, N. H. Oct. 20, 1873.

To the Treas. of the A. M. A.

Dear Sir,

Please find enclosed for the benefit of Freedmen, etc., eleven dollars, to be credited to the

CHILDREN'S FAIR.

NEW IPSWICH, N. H.

This is the 11th annual fair held by the children of this place, in aid of benevolent objects, to which the children (and others) contribute vegetables, fruit and fancy articles, each designated by the donor for some charitable purpose. At the close of the day the articles are sold at auction, and the proceeds are appropriated as specified. The money raised by admission fees and the sale of refreshments is divided by a committee, among the various objects named by the donors. The above is the amount appropriated to you.

Respectfully Yours,

WM. D. LOCKE,

For the Committee.

Benevolence of Children.

In the morning of life the mind is usually most sympathetic and benevolent. The world and its treasures throw their influences around the heart as years come on. A little girl, named Emma E. Wilson, of but five summers, residing near Robinson, Illinois, in less

than six months saved over a dollar from the pennies given to her, which of her own purpose she gave to the minister, for the cause of missions.—*Missionary Visitor.*

While the men were breaking stone in the foundation of a church in Ohio, a little boy only six years old, whose arm had been broken and was at the time in a sling, came with a little wagon-load of stone that he had gathered about the streets, and said, "I would like to have a part in this church." Consent was given, and he dumped the load, and continued to haul, until it is supposed he put fully a two-horse load of stone into the foundation.

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Kendall. ESTATE of Adrian Van Santwood by Mrs. Anna V. S. Fisher, Ex.....	200 00
Mexico. Chas. Wheeler.....	5 00
New Hartford. Rev. Samuel Wells, for <i>Texas</i>	6 00
New York. Mrs. Stephen Griggs, \$60.— "A Friend," for a <i>Teacher</i> , \$50.—J. S. Holt, \$10.....	120 00
Oswego. Hon. S. B. Ludlow.....	20 00
Ovid. David W. Kinne.....	15 00
Penn Yan. Charles C. Sheppard, to const. CHAS. C. SHEPPARD, 2nd, and BRADLEY SHEPPARD, L. M's.....	150 00
Poughkeepsie. First Ref. Ch.....	24 55
Ransomville. John Powley.....	5 00
Rochester. Plymouth Ch.....	100 85
Rushville. Cong. Ch.....	11 10
Spencerport. First Cong. Ch. \$7.91. and Sab. Sch. \$23.91.....	31 82

Syracuse. W. M. Clarke \$10., Rev. J. C. Holbrook, D. D. \$10.,	20 00
West Bloomfield. Cong. Ch. \$37. Mrs. B. P. Hall, \$30.	67 00

NEW JERSEY, \$178.24.

Bricksburgh. Geo. Langdon.	2 00
Newark. Belleville Av. Cong. Ch. \$106.24, Rev. M. E. Strieby, \$50.	156 24
Trenton. Geo. S. Grosvenor \$15., Mrs. E. C. Farmer \$5.	20 00

PENNSYLVANIA, \$89.25.

Bentleyville. Mrs. H. K. Bentley, for Atlanta U.	15 00
Candor. Isabel Connelly.	2 25
Cooperstown. Mrs. P. W. P. McC.	1 00
Jamestown. L. S. McK.	1 00
Philadelphia. A. G. Rowland.	5 00
Pittston. A. S. Howatson.	10 00
Providence. E. Weston.	5 00

TENNESSEE, \$4,224.49.

Memphis. Le Moyne Sch.	114 50
Nashville. Jubilee Singers.	4109 99

NORTH CAROLINA.

Chapel Hill. Rev. Fisk P. Brewer.	5 00
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GEORGIA, \$490.00.

Atlanta. Atlanta U. \$130., Rent \$145.65.	
Other Sources \$6.35, Rent \$28.	310 00
Macon. Pub. Sch. Fund.	180 00

ALABAMA, \$198.90

Athens. Trinity School.	133 50
Talladega. Talladega C.	65 40

OHIO, \$476.62.

Ashland. "A Friend" \$226.57, Joseph Patterson \$2.	228 57
Bellevue. S. W. Boise.	5 00
Belpre. Cong. Ch.	14 25
Cincinnati. Storr's Chapel Sab. Sch. \$30. to const. F. E. Wilson, L. M., Cash \$5.	35 00
Cleveland. Mrs. Wm. Taylor.	5 00
Geneva. M. A. A.	1 00
Hamden. ESTATE of Dea. Joel Dorman, by L. E. Maynard, Ex.	55 00
Kirtland. Mr. E. B. W.	1 00
Madison. Mrs. J. Brewster, for Ch. Selma, Ala.	5 00
Medina. N. B. Northrop \$10., D. B. N. \$1.	11 00
Newark. Mrs. J. C. Wheaton.	5 00
Nelson. Dea. Harvey Pike \$5.25, Mrs. C. P. \$1.	6 25
Oberlin. Second Cong. Ch.	62 20
South Ridge. Mr. and Mrs. J. Haviland \$10., Mrs. U. H. 25c.	10 25
Sullivan. Cong. Ch.	10 00
West Farmington. Rev. J. C. Burnell and Wife \$2.65, Rev. R. Page and family \$2.45, "A Friend" \$2.	7 10
Willoughby. Mary P. Hastings.	5 00
Yellow Springs. "E."	10 00

INDIANA, \$61.

Huntington. Mrs. M. E.	1 00
South Bend. B. Burroughs.	5 00
Stockwell. Miss M. L. Newcomb for a Student, Atlanta U.	55 00

ILLINOIS, \$276.35.

Bushnell. "A Friend"	14 33
Chicago. Mrs. Jane B. Eells	4 00
Kankakee. John W. Bushnell.	5 00
Kewanee. Cong. Ch.	40 00
Lee Center. Cong. Ch.	13 00
Leland. C. Anderson	10 00
Lewistown. Wm. Proctor.	100 00
Moline. Cong. Ch. ad'l.	6 60
Morrison. H. S.	1 00

Peru. Cong. Ch.	19 60
Princeton. Cong. Sab. Sch.	5 00
Sycamore. Cong. Ch. \$10.20, Ladies of Cong. Ch. \$14 50	24 70
Toulon. Cong. Ch.	28 12
Wheaton. First Ch. of Christ (ad'l).	5 00

MICHIGAN, \$202.45.

Alamo. Julius Hackley \$2., T. J. C. \$1.	3 00
Alpena. First Cong. Ch.	105 00
Battle Creek. M. B.	50
Lenton Harbor. "Tithe" \$4., Others, \$2.61.	6 61
Coloma. Coll. by Rev. A. R.	1 74
Decatur. Mrs. D. H. Manley	3 00
Kalamazoo. Individuals by J. W. S.	1 50
Keeler. Coll. by Rev. A. R.	12 75
Leroy. Cong. Ch. (ad'l)	7 10
Millbury. Coll. by Rev. A. R.	5 85
Richmond. Cong. Ch.	4 00
Romeo. Mrs. T. S. Clark and "Friends" \$5. for Talladega, \$7. for Tougaloo.	12 00
Saint Joseph. Meth. E. Ch.	4 40
Vermontville. Penny Gatherers, for a room Tougaloo C. and to const. Miss FLORA A. SQUIRE, L. M.	30 00
Victor. Henry Post.	5 00
Bbl. of Bedding for Tougaloo.	

IOWA, \$423.96.

Anamosa. Cong. Ch.	2 30
Castalia. W. H. & P. W. Baker \$21., W. H. A. Baker, A. D. Baker, E. W. Baker, and A. C. Baker \$6. ea., F. H. Baker, G. R. Baker and Mrs. Lucy Dean \$5. ea., to const. Mrs. LUCY RUSSELL and Mrs. LUCY A. KNAPP, L. M's.	60 00
Chelsea. Mrs. O. S. H. \$1., Others \$1.50.	2 50
Chester. Cong. Ch.	18 28
Grinnell. Sumner Bixby \$200., Cong. Ch. \$101.65.	301 65
Mac Gregor. Woman's Miss. Soc.	22 43
Osage. Childrens Meeting	13 65
Ottumwa. Cong. Ch. (ad'l)	3 15
Tabor. Box of Bedding for Tougaloo.	

WISCONSIN, \$112.38.

Beaver Dam. Richard M. and Mary Ann Jones	5 00
Beloit. "A Friend."	4 00
Fort Atkinson. Cong. Ch.	20 00
Green Bay. First Presb. Ch.	47 68
Hartland. Cong. Ch.	9 50
Oakfield. Cong. Ch.	4 75
Pewaukee. Cong. Ch.	15 00
De Sota. Cong. Ch.	1 13
Sterling. Cong. Ch.	1 13
Viroqua. Cong. Ch.	3 24
Wheatland. Cong. Ch.	1 13

MINNESOTA, \$85.10.

Austin. D. B. Lester.	5 00
Brownsville. Mrs. S. M. McHose.	3 00
Hamilton. Cong. Ch. (in part).	11 61
Minneapolis. Plymouth Ch.	14 49
Red Lake. Rev. F. S.	1 00

NEBRASKA, \$32.15.

Crete. Cong. Sab. Sch. for a Student McLeansboro, N. C.	7 15
Fontenelle. Cong. Ch.	20 00
Colorado Springs. Mrs. F. S. Rouse.	5 00

CALIFORNIA.

Patchin. Rev. James R. Wright.	2 00
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Mary E. Bassett, for Atlanta U.	25 00
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ENGLAND.

Westwood. K. R. Burhill, for Fisk U.	100 00
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Total, \$14,476 83

WM. E. WHITING,

Asst. Treas.

Constitution of the American Missionary Association.

Incorporated January 30, 1849.

ART. I. This Society shall be called "THE AMERICAN MISSIONARY ASSOCIATION."

ART. II. The object of this Association shall be to conduct Christian missionary and educational operations, and diffuse a knowledge of the Holy Scriptures in our own and other countries which are destitute of them, or which present open and urgent fields of effort.

ART. III. Any person of evangelical sentiments,* who professes faith in the Lord Jesus Christ, who is not a slaveholder, or in the practice of other immoralities, and who contributes to the funds, may become a member of the Society; and by the payment of thirty dollars, a life member; provided, that children and others who have not professed their faith, may be constituted life members without the privilege of voting.

ART. IV. This Society shall meet annually, in the month of September, October, or November, for the election of officers and the transaction of other business, at such time and place as shall be designated by the Executive Committee.

ART. V. The annual meeting shall be constituted of the regular officers and members of the Society at the time of such meeting, and of delegates from churches, local missionary societies, and other coöperating bodies—each body being entitled to one representative.

ART. VI. The officers of the Society shall be a President, Vice-Presidents, a Recording Secretary, Corresponding Secretaries, Treasurer, two Auditors, and an Executive Committee of not less than twelve, of which the Corresponding Secretaries shall be advisory, and the Treasurer *ex-officio*, members.

ART. VII. To the Executive Committee shall belong the collecting and disbursing of funds; the appointing, counseling, sustaining, and dismissing (for just and sufficient reasons) missionaries and agents; the selection of missionary fields; and, in general, the transaction of all such business as usually appertains to the executive committees of missionary and other benevolent societies; the Committee to exercise no ecclesiastical jurisdiction over the missionaries; and its doings to be subject always to the revision of the annual meeting, which shall, by a reference mutually chosen, always entertain the complaints of any aggrieved agent or missionary; and the decision of such reference shall be final.

The Executive Committee shall have authority to fill all vacancies occurring among the officers between the regular annual meetings; to apply, if they see fit, to any State Legislature for acts of incorporation; to fix the compensation, where any is given, of all officers, agents, missionaries, or others in the employment of the Society; to make provision, if any, for disabled missionaries, and for the widows and children of such as are deceased; and to call, in all parts of the country, at their discretion, special and general conventions of the friends of missions, with a view to the diffusion of the missionary spirit, and the general and vigorous promotion of the missionary work.

Five members of the Committee shall constitute a quorum for transacting business.

ART. VIII. This Society, in collecting funds, in appointing officers, agents, and missionaries, and in selecting fields of labor, and conducting the missionary work, will endeavor particularly to discountenance slavery, by refusing to receive the known fruits of unrequited labor, or to welcome to its employment those who hold their fellow-beings as slaves.

ART. IX. Missionary bodies, churches, or individuals, agreeing to the principles of this Society, and wishing to appoint and sustain missionaries of their own, shall be entitled to do so through the agency of the Executive Committee, on terms mutually agreed upon.

ART. X. No amendment shall be made in this Constitution without the concurrence of two thirds of the members present at a regular annual meeting; nor unless the proposed amendment has been submitted to a previous meeting, or to the Executive Committee in season to be published by them (as it shall be their duty to do, if so submitted,) in the regular official notification of the meeting.

* By evangelical sentiments we understand, among others, a belief in the guilty and lost condition of all men without a Saviour; the Supreme Deity, Incarnation, and Atoning Sacrifice of Jesus Christ, the only Saviour of the world; the necessity of regeneration by the Holy Spirit, repentance, faith, and holy obedience, in order to salvation; the immortality of the soul; and the retributions of the judgment in the eternal punishment of the wicked, and salvation of the righteous.

The American Missionary Association.

AIM AND WORK.

To preach the Gospel to the poor. It originated in a sympathy with the almost friendless slaves. Since Emancipation it has devoted its main efforts to preparing the FREEDMEN for their duties as citizens and Christians in America and as missionaries in Africa. As closely related to this, it seeks to benefit the caste-persecuted CHINESE in America, and to co-operate with the Government in its humane and Christian policy towards the INDIANS. It has also missions among the liberated blacks in the WEST INDIES; a mission in AFRICA, in SIAM and in the SANDWICH ISLANDS.

STATISTICS.

CHURCHES: *In the South*: in Va. 1, N. C. 5, S. C. 1, Ga. 6, Ky. 5, Tenn. 4, Ala. 5, La. 14, Miss. 2, Mo. 2, Kansas 3, Texas 3. *In the West Indies* 6, *Africa* 1, *Siam* 1, *Sandwich Islands* 1. Total, 60.

INSTITUTIONS: *Chartered in the South*: Hampton Institute; Berea and Talladega Colleges; Atlanta, Fisk, Tougaloo and Straight Universities, 7. *Graded or Normal Schools*, at Wilmington, Beaufort, N. C., Charleston, Greenwood, S. C., Macon, Savannah, Atlanta, Ga., Montgomery, Mobile, Marion, Athens, Selma, Ala., Chattanooga, Memphis, Tenn., Lexington, Louisville, Ky., Columbus, Miss., Galveston, Brownsville, Texas, Pine Bluff, Ark., Jefferson City, Mo., 21. *Other Schools*, 69. Total, 97.

TEACHERS AND MISSIONARIES—Among the Freedmen 334; among the Chinese 12; in foreign lands 29; total, 375. STUDENTS—In Theology 34; in College Course 46; in Chartered Institutions 1588; in other schools 13,620; total, 15,208. INDIANS under the care of the Association 13,000.

WANTS.

1. A steady INCREASE of regular income to keep pace with the growing work in the South. This increase can only be reached by *regular and larger* contributions from the churches—the feeble as well as the strong.

2. ADDITIONAL BUILDINGS for our higher educational institutions, to accommodate the increasing numbers of students; MEETING HOUSES, for the new churches we are organizing; MORE MINISTERS, cultured and pious, for these churches.

3. HELP FOR YOUNG MEN, to be educated as ministers here and missionaries to Africa—a pressing want.

SEND MONEY AND BOXES TO THE NEAREST A. M. A. OFFICE, AS BELOW.

NEW YORK . . W. E. Whiting, 56 Reade Street.

BOSTON . . . Rev. C. L. Woodworth, Room 21, Congregational House.

CHICAGO . . . ——— Advance Building, 107 Fifth Avenue.

MAGAZINE.

This Magazine will be sent, gratuitously, if desired, to the Missionaries of the Association; to Life Members; to all clergymen who take up collections for the Association; to Superintendents of Sabbath Schools; to College Libraries; to Theological Seminaries; to Societies of Inquiry on Missions; and to every donor who does not prefer to take it as a subscriber, and contributes in a year not less than five dollars.

Those who wish to remember the AMERICAN MISSIONARY ASSOCIATION in their last Will and Testament are earnestly requested to use the following:

FORM OF A BEQUEST.

"I BEQUEATH to my executor (or executors) the sum of ——— dollars in trust, to pay the same in — days after my decease to the person who, when the same is payable, shall act as Treasurer of the "American Missionary Association," New York City, to be applied under the direction of the Executive Committee of the Association, to its charitable uses and purposes."

The Will should be attested by three witnesses, [in some States three are required—in other States only two,] who should write against their names, their places of residence [if in cities, their street and number]. The following form of attestation will answer for every State in the Union: "Signed, sealed, published and declared by the said [A. B.] as his last Will and Testament, in presence of us, who, at the request of the said A. B., and in his presence, and in the presence of each other, have hereunto subscribed our names as witnesses." In some States, it is required that the Will should be made at least two months before the death of the testator.